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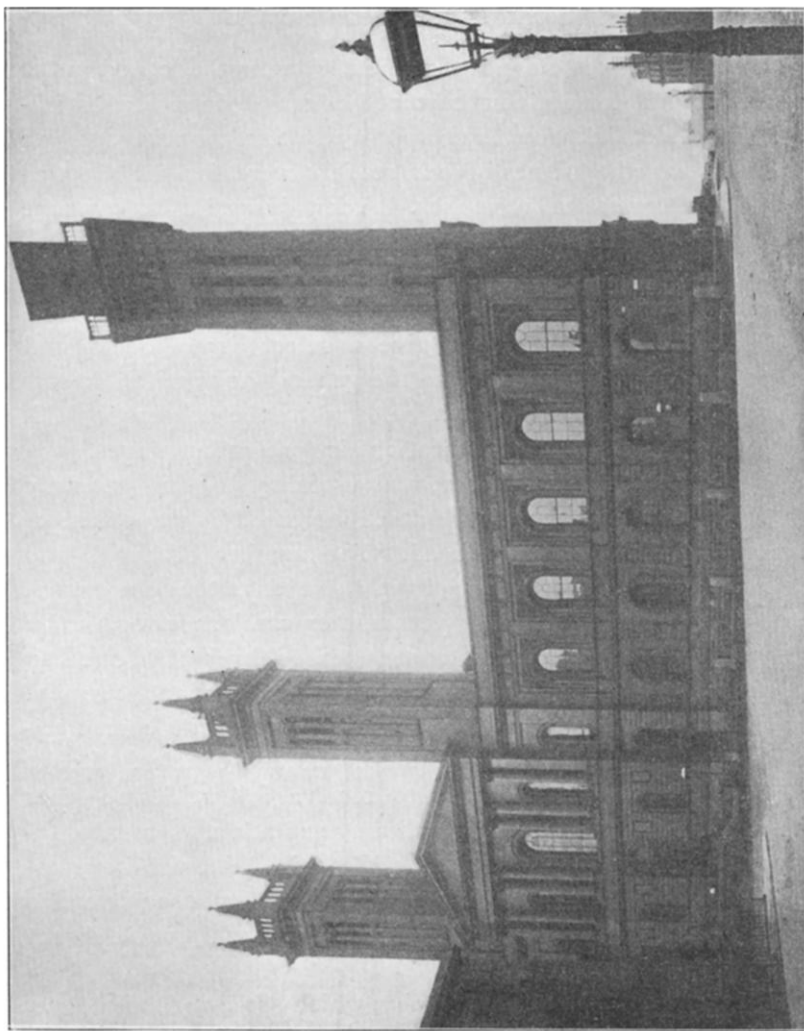
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PROFESSOR ALEXANDER BALMAIN BRUCE.
AN APPRECIATION.

By PROFESSOR JOHN E. MCFADYEN,
Knox College, Toronto, Can.

THERE are brilliant scholars and great teachers at Oxford ; and yet, a year or two ago, it used to be nothing uncommon for an Oxford student of theology to express a certain wistful envy at the theological opportunities enjoyed by the men of the Glasgow Free Church College. The staff of the college was unusually strong. One professor at least was known and loved wherever the English language is spoken ; even on the continent of Europe and in a foreign dress his words found a gracious welcome. Others had won a reputation and wielded an influence far beyond the circles of their own church and country. In the college there was everything calculated to stimulate the enthusiasm, train the intellect, and inspire the imagination of young men studying for the ministry of the church of Christ. Of the genial and venerable Principal Douglas, who was professor of Hebrew from the foundation of the college in 1857 to the appointment of Professor Smith, and who linked the present life of the college with the past—as a student he was contemporary with Principal Caird—the younger generation of students saw but little, except at the opening and close of the college sessions, though he was known to all by repute as an accurate Hebrew scholar, and as one who had in various ways laid the college under many obligations. Then there was Professor Lindsay, who combined a profound acquaintance with philosophy and an unusually intimate knowledge of mediæval life and theology with the keenest interest in the practical, and especially the missionary, affairs of the modern church. And there was Professor



THE FREE CHURCH COLLEGE, GLASGOW—EXTERIOR VIEW

Candlish, of whom it has been said that he could have conducted any chair in the faculty; a sensitive, retiring scholar, whose massive learning was a continual astonishment to those who stood on more intimate terms with him. His successor, Professor Denney, would be a strong man in any church. With his fine

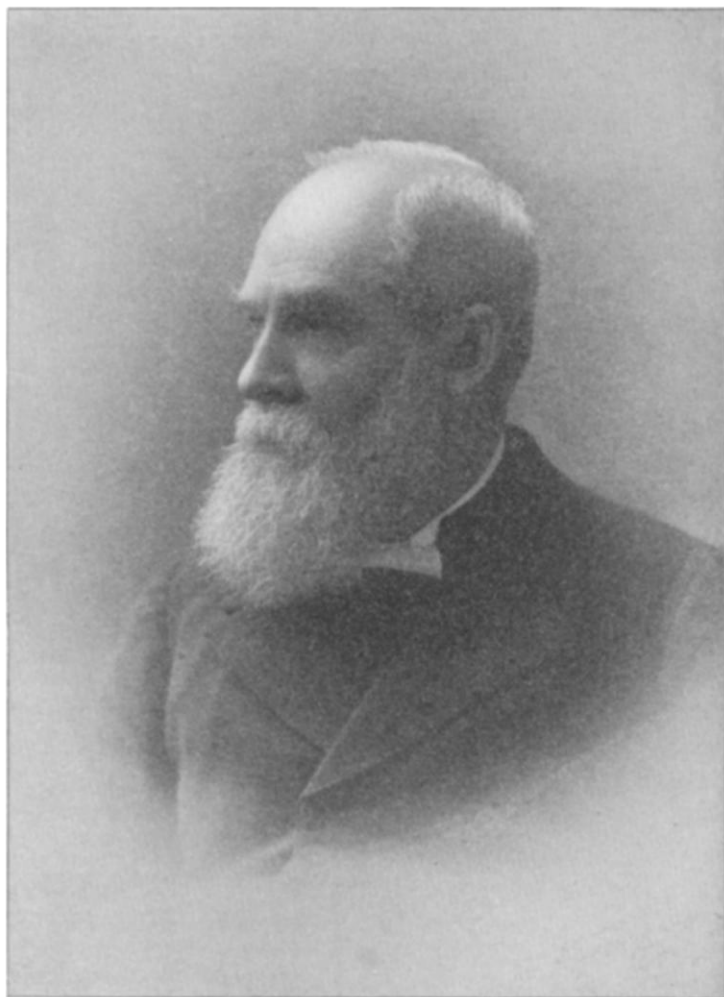


PRINCIPAL G. C. M. DOUGLAS

scholarship, his large philosophic mind, his noble enthusiasms, his sane and reasoned orthodoxy; he in many ways admirably supplemented the teaching of Professor Bruce, whose pupil he had been. Then there was Professor Drummond, that marvelous, gentle, beautiful soul, whom to know was to love; a living argument for the compatibility of the scientific and the religious spirit. His very presence was an inspiration. And there was

Professor G. A. Smith, to whom the preachers of two continents are indebted, and whose books admittedly rank as English classics. With his versatility and varied learning, his extraordinary acquaintance with literature, and his power to bend it to the illustration of prophecy; with his fascinating style, his brilliant imagination, his magnetism as a preacher and as a man, he touched all his work with a romance and a poetry which are as welcome as they are rare among professional theologians.

No wonder Oxford was envious. One of those whose books had been a discipline and an inspiration, and whose voice her sons would fain have oftener heard, was Professor Bruce, who on August 7 last passed from his abundant earthly labors, and who left the church of Christ throughout the world the poorer for his passing. For, in spite of his great services, not only to theology, but to Christianity, he left certain cherished plans



THE LATE REV. PROFESSOR A. B. BRUCE, D.D.
Free Church College, Glasgow, Scotland

unfulfilled. His energy was tireless as his brain was fertile, and he had not yet said his last word on the New Testament, though all his work was stamped with such consistency that there can be little doubt as to the line which the unsaid words would have taken.

It is much to be ushered into the world of liberty and joy which Professor Bruce opened for so many whose spirits were worn with the agnosticism or the dogmatism of the age. But his brave and welcome message has a deeper meaning for those who have looked upon that rugged face and into those searching eyes, which could yet be so kindly, and who have heard that voice, with its homely Scottish accent, and the deep ring behind it of a great conviction, which often rose and warmed to passion. For Professor Bruce could not be dull. All that he said was instinct with life and tremulous with the pulse of personal experience. He felt; he

knew; and he spoke as one who felt and knew.

He cared nothing for the graces, and less than nothing for the tricks, of public speaking; and it was all the more impressive when he would lift his eyes from the manuscript of his lecture and raise his right hand, when about to utter some incisive, passionate word against sham in religion, or to flash a piercing light upon some gospel text. "How hardly

shall they that *have* riches enter into the kingdom of God!"

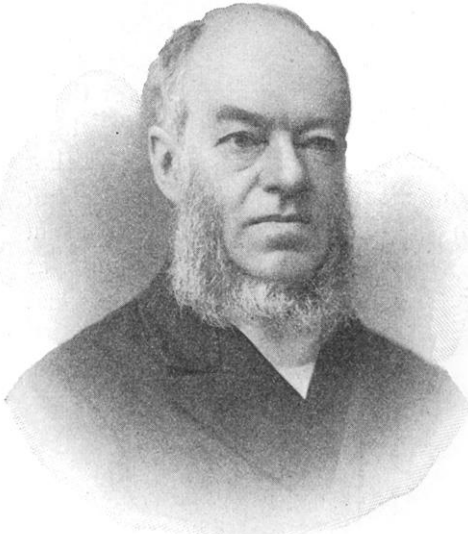
"That must be the true reading," he would say, "they that *have*, not they that *trust in*; for for them the kingdom of God is not hard, but impossible." There was a fine congruity between the man and his work: externals were nothing to him. In style



PROFESSOR T. M. LINDSAY

as an author and in manner as a man his aim was to be forceful rather than elegant. His thought is great and massive; he leaves it to others to chisel it into shapes of beauty.

His early doubts and struggles peculiarly fitted him for the unique apologetic work he was to do for his generation. The



THE LATE PROFESSOR J. S. CANDLISH

religion which he learned in his Perthshire home, and which was quickened by the noble struggle that resulted in the Disruption and in the founding of the Free Church of Scotland, expressed itself in the resolution to study for the ministry of that church. But his strong mind soon began to stir and question; his was a mind to demand a reason for the faith it was to embrace, and Strauss' *Leben Jesu* seemed to shake the pillars of his religion to their foundation. It was

a sorrowful time for him, as those who might have helped him were, by the circumstances of the time, better disciplined in ecclesiastical affairs than in speculation. So almost single-handed he had to cut his way out of the thicket inch by inch. The discipline was hard, but invaluable. It was this critical experience that taught him to realize so vividly the doubts raised by legitimate speculation, and to state so fairly the case of his opponent. For he had almost stood upon his opponent's ground—almost, but not altogether. For, while he had an extraordinary power of intellectual sympathy, he had no moral affinities except for that which was morally true; hence his horror of pantheism. That determined the limit of his influence. He did not profess to help men who had no ethical interests to an understanding of Christianity. He wrote for the man whose

mind was darkened, but whose heart was pure. Doubt as such was to him pathetic; but earnest, honest doubt was sure to count upon his tenderest consideration. He neither hoped nor attempted to convince those who refused to bring to the investigation the moral qualities without which no religion, least of all Christianity, can be appreciated or even understood. Those who denied the faith because it suited them to deny it would, he held, be more likely to be convinced by experience than by argument, and he devoted his great apologetic powers to those whose faith had been shaken by biblical criticism, philosophy, or science.

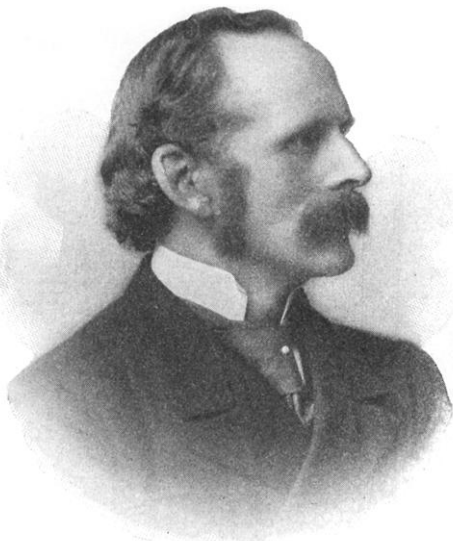
Wooden apologetic had alienated more than it had helped; and keenly "sensible of the wrong that has been done the divine word by its professional expounders," he set himself to show the "sweet reasonableness" of Christianity, *i. e.*, the Christianity of Christ—a reasonableness so cogent, he believed, as to attract, if not convince, any fair mind the moment it was adequately presented. The force of his apologetic depends upon two considerations. He was absolutely fair to any system of truth, whether ancient religion or modern philosophy, which it devolved on him to criticise; he never scored points unworthily. And again, he defended the faith he loved in the language of his own age—one might even



PROFESSOR JAMES DENNEY

say, in the language of the common people. For he is never recondite. The cultured skeptic will find in him a foeman worthy of his steel; but the plain man may follow him, for he has an instinctive abhorrence of the language of the schools. He made it his business to master at first hand the leading

phases of contemporary thought as well as of pagan religion; and with a penetration which was partly a gift and partly the result of his studies in the gospels, he saw unerringly where a system was weak and where it was strong—how much could be safely conceded to an opposing religion or philosophy, and



THE LATE PROFESSOR HENRY DRUMMOND

where the line must be firmly drawn. Some of his friends thought that his concessions were too generous and left those whom he convinced with nothing but beggarly rudiments. Beggarly they certainly were not. If his creed was short, it was great; and whatever it omitted, it comprised "the things most important to be known and worthy to be believed." And those things, he held, were certainties—proved by satisfactory historical evidence

to be certainties. The strength of Professor Bruce's apologetic is that it is not an apologetic of speculation, but of fact. Speculation had too often obscured the faith it had sought to interpret. What Dr. Bruce did was to let the great gospel facts shine in their own light. In this way they apologized for themselves; or, rather, they needed no apology. "What Jesus says about God and man and their relations needs no elaborate system of evidences to commend it." To Dr. Bruce the Christian verities were verities; they had nothing to fear but misunderstanding. Though firmly holding that there was a Christian *view* of the world, it was not so much for the view as for the facts that he cared. Characteristically; for his genius was historical and interpretative rather than speculative.

Taking his stand, then, on the indisputable facts of Christ's life and their necessary implications, he fearlessly faced—indeed, in most cases welcomed—the conclusions and hypotheses of criticism and science. Evolution, if conclusively proved, would not by one jot or tittle weaken his defense; no more would the most radical results of Old Testament criticism. Indeed, there is nowhere within the same compass so trenchant and convincing an exposition of the nature and development of Old Testament religion as in the section devoted to the “Historical Preparation for Christianity,” in his *Apologetics*. Both in Scripture and in nature Professor Bruce would only have seen striking illustrations of the great principle of gradual growth, for which, in so many different connections, he contends. “The two evolutions should be faced with the same spirit of fearless trust.” Every defense of the faith was, he felt, insecure which had to assume the impossibility of principles the application of which made history and nature so luminous. Dr. Bruce never made the mistake of denying to workers in other fields the rights which he claimed in his own. He had too much confidence in the great facts on which he laid supreme emphasis, and too just a view of the unity of truth and of the legitimacy of all earnest search after it, to suppose that Christianity was incompatible with a hypothesis which might, in the end, prove true.



PROFESSOR GEORGE ADAM SMITH

He had an extraordinary genius for making apologetic capital out of difficulties. It might be the double dealing of Jacob; it might be the quotation of prophecy by St. Matthew, or the

omission of an incident or phrase by St. Luke: all was laid under contribution. While the older harmonistic—for which Dr. Bruce had no respect—racked its brains to account for discrepancies and ended by convincing nobody but those who were responsible for it, Dr. Bruce welcomed discrepancies as independent, because divergent, testimony, and used them to illustrate either the essential historicity of the incident in question, or the literary methods or religious interests of the evangelists.

Professor Bruce's intellect was piercing, as it was massive. It went down with almost relentless thoroughness to the roots of every question it handled. But for him the roots were never in metaphysics; or if they were, then we must say that he did not care to go so far. He used to confess, half modestly, half humorously, when any of his students treated the class to an erudite discussion of Hegel, that his own criticism might not be very trenchant, as he had not given so much time to that great philosopher as perhaps he deserved. He had little inclination for metaphysics, though his *Humiliation of Christ*, which subtly threads the labyrinths of the kenotic theories, suggests that he might have been as great in speculation as in apologetic, had he cared to be. But he cared not. In him speculative interests were swallowed up by a consuming passion for the ethical in religion. It is significant that so venerable an argument as the cosmological is dismissed by him in half a page. Many of the difficulties of Christianity he answered by simply waiving the metaphysical aspect of them and emphasizing the ethical. The self-humiliation of Christ, *e. g.*, interested him not so much because of its metaphysical mystery as because of its power to captivate the moral imagination and affections; and from this point of view the divinity of Jesus became a doctrine worthy of all acceptance. So with the perfection of Jesus. It was through his comradeship in human suffering and temptation that he was perfected. So with miracle. Miracle became credible—under certain conditions even necessary; but only as an exhibition of character, only as embodying, not simply attesting, a revelation. So with prophecy. Prophecy was not prediction, but the

preaching of the divine righteousness and love. Thus it was not so much the mystery as the moral depth and beauty of Christianity that attracted Dr. Bruce. The Christianity he defended, like all the work he did, was instinct with character; in it there was no room for anything mechanical. Prophecy that was magically predictive, miracle that was not integral to revelation, were as abhorrent to him as deism. So he gave us back our Bible with miracle credible and prophecy intelligible, and all transfigured by the kindly light of God's increasing purpose of redemption, which shone in its fulness in Jesus Christ.

Now, Professor Bruce found the inspiration of his apologetic in Christ; not so much in the Bible as in Christ. With him the study of the gospels was nothing less than a passion. It was the purpose of his life to learn of Christ and to lead others to him; it was this that made him at once an exegete and an apologete, and in both departments a master. For him Christianity was Christ, and Christ was in the gospels as he was nowhere else. True, the Old Testament pointed to Christ, both by its speech and by its silences; and the epistles—that to the Hebrews more perhaps to Dr. Bruce than those of St. Paul—expressed the new spirit which came with Christ. But “the gospels are the core of the Bible.” Dr. Bruce cared more for the grace and truth as they shone in the face of Christ than for any apostolic expression of them. He had, indeed, a keen sense of the essential unity of the New Testament, and part of his life-work was to call attention to the unity that underlay the four different expressions which the New Testament gives to the gift of God which came with Christ. But he was at no pains to conceal his marked preference for the gospels. He would frankly say that certain truths enunciated by Christ could only come from him, as they were over the head of the apostolic church. The epistle to the Hebrews, with its insistence on the temporariness of Leviticalism, and its strong emphasis on the temptations through which Christ was perfected and the experience through which he learned obedience, was, indeed, very congenial to him. In a different way, too, the Pauline epistles, which he interpreted with power. But he had not so much natural affinity for the

Pauline presentation of the gospel. The intense individuality of St. Paul's experience and the controversial situation in which much of his work was born deprived his presentation of Christian truth of the catholic persuasiveness of the gospels. "God could have done without him," says Dr. Bruce, rather characteristically. What the age needed more and what Dr. Bruce gave it was a fresh interpretation of the synoptic gospels, which, it is hardly too much to say, he rediscovered. He saw that with the Christ of the gospels Christianity stood or fell; and he sought to bring him near by emphasizing his humanity, his geniality, his originality, above all his love, the sweep and the hopefulness of his message, the antagonism it aroused among conventional men, the swiftness of its reception by the simple-hearted. In the *Galilean Gospel* the healthful breezes of the Galilean hills blow about us, and the freshness of the early evangel comes back upon us. It is not an accident, therefore, that Professor Bruce begins his *Apologetics* with a chapter on the apologetic elements in the New Testament.

It goes without saying that Professor Bruce was an optimist; to that he was compelled by his faith in Christ. After pointing out the aposiopesis in the Hebrew at the beginning of the verse, "I had fainted unless I had believed to see the goodness of the Lord," he would say to the class: "Fainted! worse things than that will happen to the man who does not believe to see the goodness of the Lord." But his was the optimism that had emerged, not without scars, from a fierce struggle with pessimism. No optimism, he used to say, was worth much which did not feel how much there was in the world to make a man a pessimist. In every direction there was much to chill one who believed in the divineness of Christianity. He cared more for the kingdom than for the church. The visible church, in which he saw more rabbis than prophets, presented to him in the main rather a sorry spectacle. Torn by divisions, quibbling over speculative distinctions, resting upon ancient creeds which no longer represented the living faith of the church, there could be no thought of "claiming for her authority," but "rather that a generous view be taken of her shortcomings," and a reconstruction of the church

on a new and wider basis he held to be necessary. The failure of his own contribution to this reconstruction in the *Modern Church*, for which he enlisted the labors of men of many shades of theological opinion, probably confirmed him in his opinion of the church.

Nowhere, he held, was that lack of initiative characteristic of vital Christianity more obvious than in the church's attitude to the creeds. "Things as they are are far from satisfactory;" and the remedy, according to him, was that the church should express her own faith, not rest in ancient expressions of it. But Dr. Bruce was too great a man to deny that there was a real sense in which the ancient creeds had permanent validity. "Faith may ultimately receive as truth dogmas from which it recoiled in incredulity." After rejecting the various modern humanistic theories of Christ's person, he deliberately adds: "We therefore decide to remain with the Christ of the creeds." True, that was in 1874. But he indorsed that decision later; and anyone who knows the work of Dr. Bruce will admit that, in the deepest sense, it is conservative, with the reservation that to him the only orthodoxy worth conserving was one of "moral conviction." All the great doctrines would remain; only, however, for those who saw their ethical basis and implications.

Professor Bruce was, before all things, a practical man. Not, indeed, in the ordinary sense, though that he was too, as is evidenced by his energetic support of the movement for preventing the lapse of strangers who came from the rural districts to the towns, and also by his enthusiastic efforts in behalf of the improvement of church music. But he was practical in the higher sense of aiming, in all his work, at the edification of the church. His truth is systematic, because his search for it was logical; but he is not a systematizer. While denying the competence of the mere *littérateur* to enter into the inner secret of the Scriptures, he yet stood forth as the champion of a natural, at most doctrinal, as opposed to a dogmatic, interpretation, "believing that we have to do"—in the epistles, *e. g.*—"with rhetoric and poetry rather than with dogmatic theology." But a creed of some sort was indispensable; and the construction of

this creed was the work of Dr. Bruce's life. In years of patient work he laid the foundation for it. He laid bare the solid facts on which men might securely build; in particular, the exceeding wonder of the redeeming love of God in Christ. And toward the end he formulated those facts in a children's primer, which might in time have been followed by a catechism on a more elaborate scale. This was in 1896. But years before this he had expressed his sense of the need of such a catechism—and he had felt the need years before he expressed it—in words which have so rich a biographical value that they are worth quoting: "Who is to prepare the primer? . . . The work must be done, in the first place, by some individual Christian man, who has seen with open face the beauty of Jesus, and on whose heart it lies as a burden to show to others what he has himself seen, and to whom has been given the rare power to present spiritual truth in the poetic, naïve, simple, yet not shallow way that wins children. And this man will not come from among those who make a savior of church, or creed, or sacrament. Completely emancipated from ecclesiasticism, and dogmatism, and sacramentarianism, he will have but one absorbing care and passion—to make the young know and love Jesus Christ." It is not quite unfair to regard that as a piece of unconscious autobiography. "Not among those who make a savior of church, or creed, or sacrament." "No text nor combination of texts," he once said to an interesting young Roman Catholic who was arguing with him, "could ever persuade me that Jesus Christ was a sacramentarian." The primer did not give universal satisfaction, mainly because it did not directly concede—some thought even indirectly denied—truths rightly regarded as essential to Christianity. But it is only fair to remember that the primer does not represent the width of Bruce's own creed. It deliberately excludes transcendental mysteries, however credible, because unintelligible to the child mind for which it was intended.

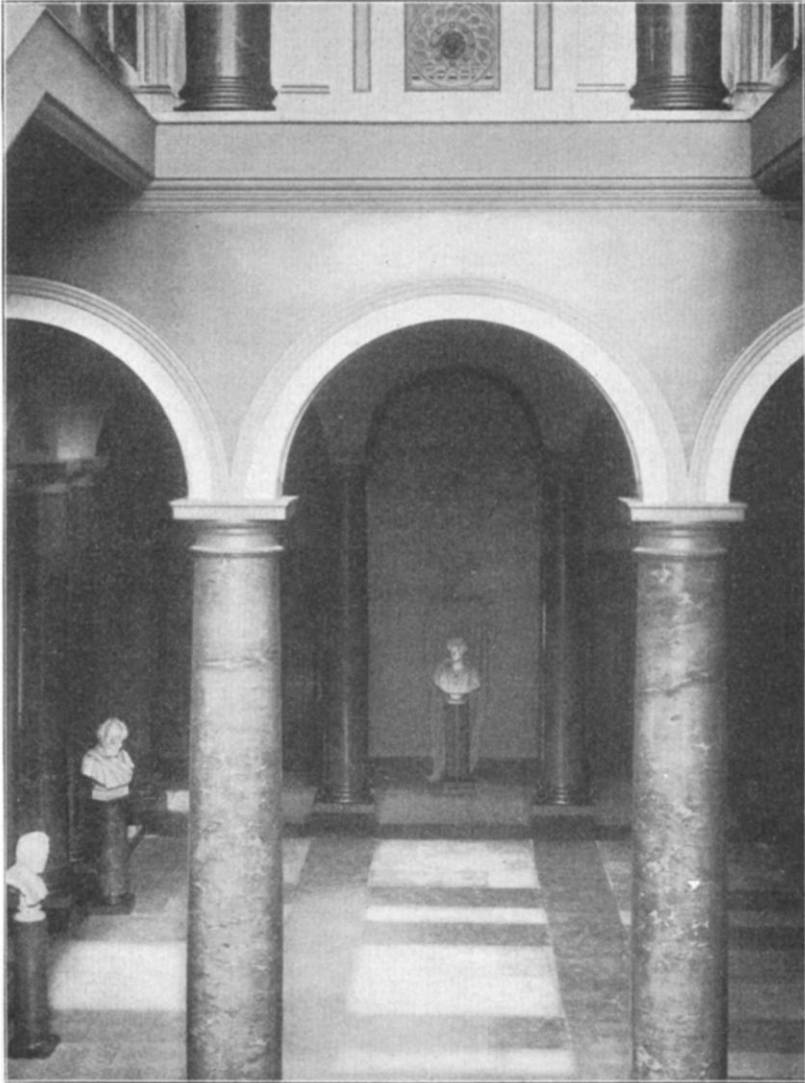
There seemed a curious contrast between Dr. Bruce and his gospel: the grace of his message and the bluntness of its expression, and the occasional brusqueness of his manner, which showed itself not least in the easy abruptness of his prayers. Without

the persuasive grace which sits on the lips of one of his colleagues, without that almost weird fascination which attracted to another colleague the admiration, almost the reverence, of the Christian world, he had yet a grace and a fascination of his own. No man ever threw more of himself into his work than did Dr. Bruce. The man was never lost in the theologian. Like Carlyle, whom he loved, his books were written with his heart's blood, and every word he spoke was quivering with purpose. To hear him denounce the cruel criticism with which conventional men wound a man of originality, or commend a preacher who had spoken a brave word against iniquity in high places; or to listen to his voice instinct with tremulous sympathy as he spoke of Christ walking on in lonely abstraction before his disciples—these are memories that cannot fade, and must have seriously affected the thought and preaching of Scotland. And sometimes he would rise to real and rousing eloquence, as when he showed how Christ's work translated men from legalism to liberty, and how his sacrifice was valid for evermore, because he "through an eternal spirit offered up himself." I shall never forget the breathless interest with which we listened to his great lecture on these words. or the ringing applause with which it closed.

In character, temper, and mission there was much in Dr. Bruce that recalls Luther. He had not Luther's popular gifts, nor did he altogether share his attitude to St. Paul. But he was like him in his practical aims and unswerving purpose, in his frank and fearless criticism of men and things, in the almost youthful buoyancy which sustained him when his heart was sore at the failures or follies of the church, in his susceptibility to music, in his sternness toward all that was false and shallow, in his combination of brusqueness with geniality and even tenderness, in his power of theological initiative, in his emphasis on the intelligent interpretation of Scripture. He was always ready to listen, not only with patience, but with interest, to the suggestions of others; to him truth was truth, whether it came from a young man or an opponent. His generous outlook often exposed him to misunderstanding. He told me once of a man who,

instead of going to church, used to spend his Sunday mornings in scattering crumbs for the birds on the walks of the parks. "That was his gospel," he said; and added, "And a very good gospel it was." It is easy to see how such a man should be an offense to ultra-orthodoxy; but he neither courted the favor nor feared the censure of the religious public. He spoke from experience of the "bitter and relentless spirit of conservatism," which thwarts any attempt to "introduce new thoughts about God and things divine, or new modes of giving outward expression to the spiritual life." But he was a brave, prophetic soul, who could dare to stand alone; and by his candor, his independence, his courage, his insight, he performed for his generation a service peculiarly his own.

There was probably no busier man in his generation than Dr. Bruce. Every morning he was at his desk by half-past seven, and his whole life was crowded with activities. But, while he profoundly influenced the inner life of the church, he was in no sense an ecclesiastic; and the story of his life is, in the main, the record of his literary and professional activity. Born at Forgan-denny, in Perthshire, Scotland, on January 30, 1831, and educated in the University of Edinburgh, and in the Free Church College, Edinburgh, he acted, as is still usual in Scotland, for two or three years as assistant, after completing his divinity course. In 1859 he was ordained to his first full charge at Cardross, about twenty miles west of Glasgow, on the north bank of the Clyde. He often looked back with pleasure to this period of his life, with its quiet years of preparation for the work he was destined to do, and the friendships he found with many simple, but congenial, receptive spirits, to whom his teaching was both strength and joy. He gave his best to the country congregation to which he ministered; for it was they who were first privileged to hear the discourses which were subsequently published as the *Training of the Twelve*, and which brought him at once to the front. Nine years afterward he was called to Broughty Ferry. In 1874 he received the appointment to the Cunningham lectureship, which may be said to have determined his future; for the lectures on the



THE FREE CHURCH COLLEGE, GLASGOW—INTERIOR VIEW, CORRIDOR

Humiliation of Christ, delivered on that foundation, were followed in the next year by his appointment to the chair of New Testament exegesis and apologetics in the Free Church College, Glasgow. He was now free to devote his exceptional energies to the prosecution of the studies dear to him from his pastorate, and he threw himself heart and soul into the work of his chair. With Professor Bruce nothing took precedence over his class work; he never allowed outside engagements to interfere with the responsibilities of the two departments committed to him; and as all his own work was so earnest and thorough, he could not tolerate anything slipshod on the part of his students.

It was only natural, however, that so fresh and original a thinker should be invited to other constituencies; so we find him delivering important lectures, or series of lectures, in London, Oxford, Edinburgh, New York, and elsewhere. Indeed, some of his greatest books are simply the collected or expanded lectures delivered on such occasions, *e.g.*, *The Chief End of Revelation*, which was delivered in part before the Presbyterian College, London, and the *Miraculous Element in the Gospels*, delivered before the Union Theological Seminary, New York. The rapidity with which he worked is almost phenomenal, and advancing age seems to have increased rather than impeded his energy. Of his published works, two fall within the seventies (*Training of the Twelve*, 1871; *Humiliation of Christ*, 1876); six within the eighties (*Chief End of Revelation*, 1881; *Galilean Gospel* and *Parabolic Teaching of Christ*, 1882; *Miraculous Element in the Gospels*, 1886; *Life of William Denney*, 1888; *Kingdom of God*, 1889); and seven, including some of his largest works, within the nineties (*Apologetics*, 1892; *St. Paul's Conception of Christianity*, 1894; "Critical Commentary on the Synoptic Gospels," in the *Expositor's Greek Testament*, and *With Open Face*, 1896; *Providential Order*, 1897; *Epistle to the Hebrews*, 1899; closely followed by the *Moral Order*, published posthumously only a short time ago). It is interesting to watch, in this development, where his interests lay, and also how consistent and permanent they were. There are apologetic works at the beginning, middle, and end; viz., *Chief End*, *Apologetics*, *Moral* and *Providential Order*. The New Testament

as a whole claimed his attention from 1876, the date of the *Humiliation*, to the publication of the *Hebrews*, in 1899. But the gospels are his earliest and strongest love. With them he began in the *Training of the Twelve*; to them he recurs again and again, in 1882, 1886, 1889; and this work was fitly closed with a detailed exposition of the text which had inspired all his former labors, and a masterful delineation of the salient features in the life and teaching of the Savior.

To students the stimulus and freshness of Professor Bruce's teaching largely lay in the continual advance of his mind, which constantly impelled him to write fresh sets of lectures. As soon as one course was ready for publication, another course was under way for delivery to his class. His popularity with the students was unbounded; there was always a crowd of men eager to sit beside him and listen to his often astonishingly frank criticisms of preachers, books, and movements, when it came his turn to preside — in Glasgow the professors take week about — over the daily college dinner. Naturally, the freedom with which his published works expressed unusual opinions led to serious misgivings in many quarters. The *Kingdom of God*, in particular, had been supposed to be altogether too pronounced, and the offense which it raised was heightened by the publication, about 1890, of the *Modern Church*, which did not live through very many numbers. Such a reception of such an effort could not but be disappointing to a man of Professor Bruce's temperament; it is said he remarked on this occasion that he did not know that the elect were so few. In the next general assembly he was admonished; he replied in a fine, impressive speech, which convinced the majority, and should have convinced all, that the church had in him an evangelist as well as an expositor. He enjoyed, after as before, the confidence of all but the extreme conservative party in the church. That his conspicuous services and influence were gratefully recognized by the university of the city in which he taught is proved by his appointment to the Gifford lectureship for 1896-8 — in some ways the highest honor which the university has it in her power to bestow; and certainly no lecturer has fulfilled the demands of the trust more

admirably than he. The students were justly proud of this great distinction and greeted him the day after the opening lecture as only students can. He never sat in the moderator's chair of his own church, though his name was seriously mentioned in that connection within the last few years. He was certainly not a church leader in the ordinary sense of the term, but the church probably now regrets that she did not confer this distinction upon the foremost apologete, and one of the foremost exegetes, in the land.

Quietly and unobtrusively, but with deep and true devotion, he loved his students and followed their careers with eagerness. Toward the last his thoughts were much with them, and he would sometimes look with wistful forecast into the coming days, which he trusted their influence was to bless. One who knew him very intimately for many years, and who was much with him during his last illness, writes to me: "It was only during his illness that one could see how much he loved his students." He hoped till almost the end to resume his work next session, and he worked on and on, till his strength was exhausted. He literally died at his post. But no one could watch the faith and hope and energy of that beautiful old age without believing more firmly in the kingdom of God.
